AN

EXHORTATION

TO A CONDEMNED

MALEFACTOR

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By JOSHUA MOODEY, Preacher of the Gospel at *Boston* in *N. England.*

Ezek. 33. 9. *If thou* warn *the wicked of his way to turn from it, if he do not turn from his way,* he *shall dye in his iniquity, but* thou *shalt deliver thy soul.*

Josh. 7. 19. -- *Give glory --- to the God of* Israel *and make* Confession *to Him, and tell me what thou hast done.*

Isai. 55. 6, 7. *Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts, & let him return unto the* Lord *and He will have mercy upon him, and to our* God, *for He will abundantly pardon.*

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MALEFACTOR

IT was the motion of Many, and Importunity of some that drew from me my consent to make this (almost) Extemporary Discourse iuus publique. *The Prisoner sent to me on the After-noon before the Sabbath, a Writing under his hand, wherein he owned the Justice of God in bringing him to this untimely End, and the Righteousness of the Sentence of man upon him; together with a* Confession *of those Sins that he had lived in all his dayes, of which there is something spoken in the Sequel: Adding two Requests,* viz. *That I would take some* notice *of him in my Sermon, and that I would* give warning *to those of his* Fellow-sinners *that had been guilty of the like Evils, lest they also became like Monuments of* Divine Justice. *Such reasonable requests especially from a* Dying man *I Could not deny.*

My Subject *that day was,* Isai. 12. 1. *And my Business at that time To discourse of the* Necessity, Meanes *and* Marks of the Turning away of God's Anger, *which I judged not unsuitable for a person in his Condition; accordingly*

accordingly did (as there was Occasion) apply my self particularly to him in my Sermon, which is not so proper to insert here.

What was directly spoken to himself, or others at his desire (so far at least as my memory would serve me) is committed to the Press, and added as an Appendix to those more studied Sermons, which the Lord put into the heart of other of his Servants to preach *for his sake that is gone, and* publish *for the good of others that survive. The good Lord follow the whole with his Blessing, and grant that all* Israel *may* hear, and fear, *so that there may no more such great* Wickedness *be done in this our Land.*

JOSHUA MOODEY.

What

WHat I have to say to the poor Condemned Prisoner shall be under these Two Heads, *viz.* Something,

1. By way of Conviction and Awakening.
2. By way of Encouragement and Counsel.

First, To begin with matter of Conviction and Awakening, and tho' I understand he is already somewhat Considerably affected, and concerned, yet more of that may be useful for him. And here I shall use all plainess and Freedom, taking it for Granted that *Dying* men are past all expectation of Flatteries or Complements, and that plain dealing, which will do the *most Good*, will find *best Acceptance*.

1. Thou standest here before the Lord and His People at this Time, as a solemn Example of that Sacred Text *Numb.* 32. 23. *You have sinned against the Lord, and be sure your sin will find* you *out*. This day is *this* Scripture awfully fulfilled upon *you*. You have

have owned under your hand that you have lived all your dayes in those abominable Sins of *Cursing*, *Swearing*, *Lying*, *Drunkenness*, and *Sabbath-breaking*, such sins as that the *least* of them (however you have made a light matter of them) without deep humiliation and sincere Application to the Blood of Christ, is enough to exclude you for ever from any Inheritance in the Kingdom of Heaven. *Cor.* 6. 9, 10. And those that have been acquainted with you, think you have not wrong'd your self in that Confession; Besides all the other Evils that your own heart is privy to, and many more which the All-seeing God hath observed in you. I speak not this to upbraid you, but further to humble you, and withal to tell you that you glorifie God by this Confession. Thus you say you have lived, and these Sins you traded in, till now at last the Lord hath left you to commit that *great* and *horrendous* Sin of *MURDER*, in the doing of which, you have even *filled up your measure*, and all the rest of your Sins do in this one sin *find you out* & light upon you. You may look at this sin as part of the punishment of your former & other sins. And it is one of the Lords most righteous, but withall most tremendous waies of punishing Sin, viz. *with* Sin, or *by* Sin: Lesser sins are punished by leaving

leaving men to *greater* Sins. Thus did the Lord punish the Gentiles, *Rom.* 1. 18, &c. the Apostle there calls it the *Revelation of the wrath of God from Heaven* when for their unthankfulness and vanity &c He *gave them up to vile affections*, and Actions, among which *Murder* is mentioned as one, verse. 18. -- 32. *Solomon* tells us (Prov. 13. 21.) that *Evil pursueth sinners*, and it is true of the Evil of Sin, and the Evil of Punishment both, that they do pursue Sinners, though there That of *Punishment* is properly intended, as appears by the Opposition unto the Good which shall be repaid to the Righteous. You have been pursuing the Evil of *Sin*, and the Evil of *Punishment* has been in the mean time pursuing *you*, and now you are overtaken & seized thereby.

2. The Great and terrible God is dreadfully angry with you for this Sin, and for all the *rest* that have been previous thereunto. The only Subject upon which that fearful Thing the *Anger of GOD* falls, is *sin*, and *Sinners* for sin. All His *own* Works are good, His Creatures good, so owned & pronounced in *Gen.* 1. 31. and therefore the Lord is pleased with them, SIN only, that is the *Devil*'s work, and *Man*'s work, God is angry with. You have heard

something e'en now of the *Nature* of God's Anger, but who knowes the *Power* of it? Psal. 90. 11. And *You* are the Person against whom this inconceivable Anger is enkindled, Oh, let this Word *sink down* into the bottom of thy heart, and *pierce* thy very soul. Say to thy self, I am the man with whom the Eternal GOD, the Soveraign of the whole World is angry. Think on that Text, and let thy heart meditate Terrour the while, psal. 7. 11. *God is* angry *with the wicked* every *Day*. While thou wert cursing, swearing, Drinking to excess &c. God was angry with thee, even every one of those dayes was He angry, while thou wert wickedly transgressing, living in a Course of *open* Transgression, Hee was angry all the while: Thou wert conceiving *sin*, and God was concieving *Anger*, which is now brought forth, though thou took'st no notice of it, nor had'st any dread of it before.

Especially Hee is severely angry with thee for this execrable Sin of MURDER, for which there is no Expiation but by the Death of the *Murderer*, whereof that Reason is given *Gen.* 9. 6. because Man was made in God's Image, so that the Killing of a man is the Destroying of the Image of GOD. Murder is a Sin a-

gainst

against the Light of Nature, and so hainous that the *Barbarians* who had no Knowledg of the true God, yet concluded that Vengeance followed the Murderer up and down, so that tho' he may escape for a while, however at length it would not suffer him to live *Act.* 28. 4.

Know then that this is the main thing thou hast to think on, this is the most terrible thing before thee, not so much the *pain* or *shame* of the Death thou art speedily to undergoe, as the *Anger* of *GOD* that comes with it.

This is the great Concernment of every man at all times, and of *thee* principally at *this* Time: How stand matters between God and *thee*? how is He affected, is He angry or pleased? Why, I tell thee, That God whose Favour is life, and whose Wrath is Death, *He* is angry with thee. That Anger of God, at which the Heavens shake, the Earth moves, the Hills quake, the Rocks rend, *Hell* it self trembles, is now upon thee. *The Devils believe* that there is a God *and tremble*, Jam. 2. 19. do thou believe that, and further that this God is *angry* with thee, and tremble at it.

3. You are by the Law of God and man for

this Sin declared to be a person whom the earth cannot bear. The Creation groans under you, as a common Enemy to mankind, and one who by the positive and indispensable Command of God must *fly to the pit, and no man* must *stay you.* Prov. 28. 17. This is the Decree of God, and the righteous Sentence of man concerning you.

You are yet but a young man, and according to ordinary Course, might have lived many years in this world, had not your *over-much wickedness* brought you to *dy before your time*, as *Eccles.* 7. 17. not before *God's* time, but before *your* Time *i. e.* before that time which is usual for man, whose dayes are reckoned *Three-score and ten* and sometimes *Four-score* years, *Psal.* 9. 10. Also before your Time which probably you had lotted on, and which men too often do promise themselves. Such as upon any awakenings of Conscience and Calls to Repentance, delay and put it off while in their youth, it is upon a promise of repenting when they are *old*, and how many, in that sense, dye before *their* Time!

And here for your further awakning, observe the Lord in his providence making good another dreadful Word upon you, viz. that *Bloody* and deceitful men shall not live out *half* their dayes

dayes, *Pſal.* 55. 23. Thus you are a ſon of Death. God and man have ſaid to thee, Oh wicked man, *thou ſhalt ſurely dye.*

4. Your Time is numbred and almoſt finiſhed. Indeed God has numbered all our Times and yeares, and the Number of our Months is with Him. *Job.* 14. 5. But the number of your (I cannot ſay *months* but) dayes is with your *ſelf*, *you your ſelf* may number your own dayes, (the Lord teach you to apply your Heart unto Wiſdom while numbring them, *Pſal.* 90. 12. You are juſt now upon the very brink of the Pit. The Grave is ready for you, upon the very *edge* of Eternity are you, (I ſay eminently *you*) now walkiug, and will be within the *line* of it very ſpeedily.

Job could ſay, When a few *years* are come, then I ſhall goe the way whence I ſhall not return; *Cap.* 16. 22. But *you* may ſay, Before four *dayes* are come and gone, I ſhall be gone to the place from whence I ſhall not return till the Heavens be no more.

It made *Belſhazzar*'s Countenance to be changed, the Joints of his Loyns to be looſed, and his knees to knock one againſt another, to ſee the *Hand Writing* upon the Wall, *Dan.* 5. 6. and wee may imagine (or at leſt

one would think *you* whose very case it is, may imagine) how his thoughts within him were troubled when the Interpretation laid that dreadful Doom upon himself, that his Kingdom was numbred & finished by God; and it was meant of his life and All, which was lost that Night. *ver.* 27. 30.

It is true, we have none of us any Lease of our lives we cannot say what may befall us this night, and yet (O amazing madness and folly !) how apt are we (if not to *boast of* yet) to *lot* upon *to morrow*? How ready to promise to our selves many yeares as the Fool in the Gospel did, *Luk.* 12. 20. who well deserved the name of *Fool* had it been for that one Evidence of it only.

But for *your* part, you have your bounds set, and told you, beyond which you cannot pass; you know at the utmost the Date of your life, and Day of your Death, you may die *sooner* but must not live *longer*, your end is in your view, you have but a few steps thither, and had not need take any vain, unprofitable or false ones.

You seem to bewail your sin of *Sabbath-breaking*, Well, know that you shall *never* have another Sabbath to break. ---- The Lord help you to keep *this* as you ought.

I cannot pass this Particular without once more

more commending it to your serious Consideration, Oh chew upon it, dwell upon it, that a few hours hence you shall certainly dye. It is a very awful thing to us to look on you, a person in your Youth, Health, and strength, breasts full of milk, and bones moistened with marrow, and then to think that within so many daies this man, though in his full strength must dye: And methinks it should be much more awful to *you*.

5. Your *Death* will not expiate your *Offence* in the sight of God, nor cause the turning away His Anger from *you*: Its true, the Shedding of your blood will take away the sin from the *Land*, that it shall not lye there, else Innocent blood should have been imputed to the Land; but this does nothing towards the Satisfaction of God's Justice in order to the Removal of His wrath from the *Murderer*. Punishment makes no amends for Sin, unless it be That which was inflicted upon Christ as He stood in the capacity of a Surety in behalf of the Elect, and so bare both their sin and their punishment, but otherwise Hell-Torments do not Satisfie God's Justice, nor quench the Fire of His wrath, much less can any bodily suffering do it, though it be the

highest, even Death it self. Do not then deceive thy self, Say not, I have Sinned, its true, but am now to suffer the Law and *that* being undergone I shall then be quit. It is so indeed as to any thing that *men* can do to thee, but thy death does not at all deliver thee out of the Hands of *Divine* Justice.

Nay rather,

6. If you get not this sin and all the rest of your sins done away, and so the Anger of God removed, your approaching death will be but the beginning of *Sorrowes* to you. However sensually and like a Beast (or worse) you have *lived*, you shall not *dye* as Beasts dye, so as that *there* should be an end of you and all your Sufferings together: No, no such matter. Your precious Immortall soul must live *for ever*, and if you get not the Fire of *God's Anger* put out, Know that there is a Fire kindled in His Anger that shall *burn to the lowest Hell*. Without *Repentance unto life* (which is the gift of Christ, and for your Comfort I tell you in the midst of all these bitter things I have been speaking to you, He is freely willing to give it, even to *you*. Oh *look* up to Him heartily for the same, I say unless you get this *Repentance unto life*) your Death is but an Inlet to the *Second Death*. No sooner shall your guilty Soul be forced out of your wretched body, but it shall appear

appear before *God that gave it*, there to receive *another* manner of Sentence of Condemnation than what you have already heard from *man*, by which you were condemned to dye, but there was room for a *Lord have mercy on your soul* to be annexed, whereas in *that* Sentence there will be no mercy upon your soul, for your soul is the principal Subject of the *2.nd* Death. Separating your Soul and Body asunder was the *Aim* and will be the *Issue* of this Sentence, but the Death and everlasting, utter loss of your *Soul* (for which nothing can be given to God in *Exchange Mat.* 16. 26.) will be the Meaning of this Sentence. Then shall your Soul be Committed *into* and left *in* the hands of the Devil, your master whom you have served, that great Murderer and Lyar (who was so from the Beginning, and is the father and lord of such) to be dragg'd down by him into the place where your Fellow-Murderers, and Fellow-Lyars and Fellow-Drunkards are, viz. *into the lake that burns with fire and brimstone, which is the Second Death*, Rev. 21. 8. there to be tormented with the Devil & his angels, where the Worm never dyeth, and the Fire shall never be quenched, *Marc.* 9. 43, 44.

You have a fearsome Vision *Rev.* 6. 8. of one whose

whose name was *Death* sitting on a pale horse. That vision is now before you, and it can't but be very terrible and affrighting: but the main Terrour of it lies in what comes *after*, Hell followes it, Hell followes Death hard at the Heels, Death is but the Door between the two worlds, that lets the soul of a Christless Sinner out of this world into Hell. The *Second* Death after the first is the Misery of the first, and the *first* would be comparatively but a small matter, were it not for the *Second*.

7. Finally, Consider you have no Time to get Sin pardoned and *Wrath turned away* (if it be not done already) but between this and Death, *into* the very *Borders*, and *under* the *Sentence* of which you now are. *In the Grave there is no Repentance*, no Remission, *Eccl.* 9. 10. Before *four days* more pass over your head (and Oh how *swiftly* do they *fly away!*) you will be entered into an Eternal, and unchangeable state of weal or woe, and of *Woe* it will be if speedy and thorough Repentance prevent it not.

Thus far by way of Conviction and Awakening.

My Second Word is principally by way of

of *Counsel*.

Unto which I shall premise a Word of *Encouragement*, lest what has been said may seem too harsh and severe to a man in his Condition. But the Wound must be opened and search'd before the Plaister be laid on; and there is a Plaister as large as the Sore, the Lord in mercy make it stick.

Know then, That notwithstanding all that has been spoken, there is *Hope in Israel concerning this thing*. There is a way found out & revealed by God, for the *turning of His Anger* even *from* such sinners. The Blood of *Jesus* can wash away the Guilt of the Sin of Shedding *man*'s blood, for which no Ransome may be taken by man, yet *God* hath found out a Ransome and does now graciously offer *thee* the Benefit of it.

Paul was a Murderer and yet pardoned. *Manasseh* made the streets of *Jerusalem* to swim with innocent blood, and yet was forgiven.

Nay, The greatest Murderers that ever were in the world, even *those* that imbrued their wicked hands in the blood of the *Son of God*, were many of *them* Converted & Reconciled to God, and are now in Heaven beholding the Glory of that Christ whom they crucified *Act.* 2. And several others who were under

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the same Condemnation were exhorted in the following Chapter to repent and to be converted, and were thereupon promised that their sins should be blotted out, *ver.* 29.

It is true that *no Murderer hath eternal life* 1. *Joh.* 3. 15. And that Drunkards shall not inherit the Kingdom of God 1. *Cor.* 6. 10. & yet the next words say, (*ver.* 11.) *such were some of you*, but you are washed, sanctifyed, justified. If all Sins and Blasphemy against the *Son of man* may be forgiven, *Mat.* 12. 31, 32. then this sin against one of the *sons of men* may be forgiven too. God can pardon *great* Sins, yea, and therefore, or the rather pardon them because *great* (Psal. 25. 11.) And He does delight, where Sin has abounded, to make Grace *superabound*. Rom. 5. 20.

And so I come to my word of *Counsel*.

And Oh let my Counsel be aceptable to thee, before thou be driven out from among men, and put beyond all possibility of *hearing* or *taking* Counsel.

1. See and be yet more affected with this deplorable Condition, and let Thy soul be afflicted at the Thoughts of it, and especialy of thy sin that hath brought thee into it. I urge this again because thou canst not be too much concerned thereabout.

2. Look

2. Look back upon all thy Life past; let this Solemn hand of God upon thee, bring all thy Sins to Remembrance. Consider how thou hast walk'd in a Course of Sin from step to step, and let all thy *Actual* sins lead thee back to the Sin of thy *Nature*, the evil Fountain from whence all these bitter streames have issued, and let all put together make thee vile in thy own eyes, and help thee to abhor thy self for the same.

3. Beg hard for a *broken Heart* that may unfeignedly mourn for Sin, that being burdened with it thou mayst most bitterly weep, and sigh, and groan under it. Such Sins as thou standest convicted of call for the deepest Humiliation and Contrition. Its the Bane of Multitudes of Sinners in the world, that their Convictions of Sin were but *slighty*, and their Humiliation *superficial*, and so their Conversion *not real*. God will *prick thee to the Heart*, yea and break thy heart all to pieces, for thy Sin if ever He pardon thee. Also bemoan thy self for all thy Prophaneness, Looseness, Sensuality which hath exposed thee to this great sin at last. Bewail all those Evils which the holy God has to charge thee with: Thy *Rending* His Sacred Name by *Curses* and *Oaths*, Wronging His *Truth* by *Lying*, Abusing His good Creatures to *Excess*, making thy *Belly* thy *god*,

and

and sacrificeing the Lord's Blessings thereunto, which He lent thee for His *own* Use and Service. And especially for thy Rejecting of His Gospel, of which great and horrible sin thou art Convicted out of thy own mouth, while thou wert profaneing His Sabbaths, & neglecting to give thine Attendance on the Publique Worship, and so turning away thine ear from hearing the *joyful sound* by which thou mightest have been for ever blessed. --- Let all these be remembred, and be as Gall and Wormwood to thy soul.

4. Acknowledge an Holy and Righteous Hand of GOD in leaving thee to this great Transgression. Confess what thou hast done, and *give Glory to God* for what *He* has done: Say, *God is* just, *for I have* sinned.

Yea, and glorify Him for *this*, that He can make even this *sin*, at least the punishment attending it, a meanes to bring thee to repentance for all the rest of thy Sins, which else thou mightest have gone on securely in, unto endless perdition. This prodigious Sin of Murder, together with thy being brought to Condign Punishment for the same may (thro' the Soveraign Grace of God, who can bring Good out of Evil) be an Occasion by

its loud cry of blood in thine eares to awaken thee out of that sleep from which thou mightst else have never awakned, till *everlasting Burnings* had wakened thee. The Lord blessed *Manasseh*'s being brought into Chains to put him upon seeking the God of his Fathers; and the same God can bless *this* Chain with which thou art now bound as a meanes to bring thee to everlasting Liberty. It is one of the Lord's wayes of dealing with men to bring them to good, *viz.* when they are bound in Fetters and holden in Cords of Affliction, to shew them their work and their Transgressions that they have exceeded, and then to open their ears to Discipline and command them to return, *Job.* 36. 8, 9, 10. Yea, and He can cause them to return by *Sealing Instruction* at such a Time and in such a way. Thus can the Lord bring back thy soul from the pit, tho' thy Body must go thither. It is I confess a strange way to leave men to undoe themselves, thereby to prevent their being *everlastingly* undone: But doubtless there have been such Examples in the world, of men that have been thus Saved: and who can tell but *thou* mayst make one more?

5. Heartily bless God, and wonder at His Kindness therein, that He did not suddenly take

take thee away with His ſtroke, as He has done many ſuch a Sinner as thou haſt been. Many a Drunkard has *ſtaggered* and *reeled* into the *Pit*, has dropt into *Hell* in a moment, and gone *full of Drink* into the place where there is not a *drop* of *water* to *cool his tongue*. Bleſs Him that He did not choak thee with a Lye in thy mouth, or make thee *fall down dead* as ſoon as ever thou hadſt vented it. So were *Ananias* and *Sapphira* ſerv'd Act. 5. 5, -- 10. Bleſs Him that He did not ſtop thy breath juſt when ſome execrable Curſe or Oath was out of the *evil Treaſury* of thy filthy, rotten *heart* crawling up that *open Sepulchre* of thy *throat*. Bleſs Him that He did not ſtrike thee dead in the place when thou wert prophaneing of His Sabbaths, and for not ſanctifying that *Holy Reſt* unto God, that He did not in the twinkling of an eye ſend thee to the Place where thou ſhouldſt have *no reſt* night nor day. Oh bleſs Him for this Time of Patience and Forbearance, for a *ſpace to repent* that Divine Long-ſuffering has afforded thee. Bleſs Him that hee hath given thee a longer Time of Conſideration and Preparation for a *latter End*, than that poor wretch had, who was by thy cruel hand hurried away into Eternity in a little time. When thou gav'ſt him his death's wound, Vengeance might have given

thee

thee a fatal Stroke, and sent thee to thy own place before him. But he is gone, and thou art left, and art forborn a little (tho' but a very little) longer --- let the goodness of God lead thee to Repentance.

6. *See* that of thy *self* thou hast no way left to satisfie Justice, or pacifie Divine Anger. Say within thy self, wherewith shall I come before the Lord, before whose dreadful Tribunal I must appear within a few Hours? And then say to thy self, I have no Thousands of Rams, nor ten Thousands of Rivers of Oyl, and if thou hadst, hear the Lord saying to thee that they would avail nothing, no nor would the first-born of thy body be an Expiation for the Sin of thy soul. All thy Confessions, Prayers, Tears will not answer for the least of a 1000 of those sins, under the guilt of which thy soul is now lying. Shouldest thou spend every precious moment of thy short time in confessing, praying, sighing, groaning, weeping, all that would not doe.

No, no: Here thou standest a guilty creature condemned of God & man, and canst not strike one stroke toward thy own salvation, nor deserve that God should do it for thee. God has judged thee & men have judged thee worthy of death, & do thou judge thy self worthy

of Damnation too. A self-judging, and self-condemning Frame is a suitable frame for thee to be in this Day.

7. Humbly and heartily, like a poor, laborious, *heavy-laden*, perishing, shiftless Creature cast thy self down at the Footstool of the *Throne of Grace*, crying and looking for the Mercy of God through the Merits of Christ unto thy pardon and acceptance. And Oh the height and depth and length and breadth of the Grace of God in Christ! There is Room for a Curser, Swearer, Lyar, Drunkard, yea, and *Murderer* too, to lye at that Footstool with Hope.

Then fly for Refuge to lay hold of that hope that is set before thee *Heb.* 9. 18. Fly away to the *City of Refuge*, and I do assure thee from God that the door stands open to receive thee. And Oh *make haste*, for the *Avenger of blood* is at thy very heels. The *City of Refuge* under the *Old* Testament was only to entertain the *Manslayer*, not the *Murderer*, him that killed a man *unwittingly* and *unwillingly*, while the *wilful Murderer* was by express Command from God to be deliver'd up. But herein (as in all other things) does the Antitype out-doe the Type. Jesus Christ who was & is the Substance of that Shadow, invites *murderer* as well as Manslayer, and hath declared

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it to be the Father's Will and his own Resolution that *Whosoever* comes to Him, He *will in no wise cast him out* Joh: 6. 37. The same Advice which was given to the Murderers of Christ, (as has been hinted to thee *Act.* 3. 20.) I do now in the Name of the Lord give to *thee*, Repent and receive Christ and thou shalt be saved.

Thou hast sorely anger'd God already, by all that Course of sin that thou hast lived in, and principally by this last great Sin that thou art condemned for; now do not anger Him yet more by neglecting to embrace His Son. Thou hast done all these Wickednesses, now do not add to all the rest that which will be unspeakably more than all the rest, the Rejecting of a Saviour, yea of a Saviour thus openly, freely, heartily, offering and tendering Himself unto thee, even unto *thee* in particular in this solemn Ordinance, and that as verily and as really as if He should by an audible voice call to thee by name from Heaven and invite thee to come.

Set thy Heart to these things that from the Lord I am testifying to thee this day, *for they are thy Life.* Hearken then as for thy *life*, as for thy *last*, or at least that which is *next* to thy last. And that which I have to say to thee is this,

Behold Jesus Christ is for thy sake come into this Place this Day, this Sabbath, this *thy last* Sabbath, which should therefore be a Great Day to thee, and here Hee stands, and Cries to thee, that if thy guilty soul be heated and Scorcht by God's Anger, and made thirsty after a Righteousness which may put out that Flame and allay that Heat, and in which thou mayst be found in that day, lo, here it is for thee; open thy mouth wide and He will abundantly satisfie thee.

Hear Christ saying to thee, Thou condemned Malefactor I pitty thy Case, my Bowels do yern over thee, and tho' dye thou must by a violent Death, as to the taking away thy bodily life, yet I profess I have no delight in thy Destruction, I have no pleasure in thy Death, and tho' thou *dye* temporally, I would have thee *live* eternally.

Again, Hear the same Lord Jesus asking thee & expostulating the case about thy soul, what doest thou mean to doe with thy soul? whither shall it goe when it goes out of thy Body? What care hast thou taken about it? I am afraid but a little hitherto? Hast thou provided a place of Rest for it? Why if thou be at a loss (and it is a good step to thy being found if thou doest feel thy self lost) if thou art afraid lest the Devil should get it

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at last, whose slave thou hast too much been all thy dayes and art willing to be effectually eased of that fear, why then, (saith Christ) give it Mee, while it is yet thy *own* soul and thou art possessour of it, let *Mee* have it alienated unto *Me*, it is indeed a filly, sorry guilty bloody soul. but be it as it is give it Me, I know how to take & wash & cleanse and keep and *save* it. Do not deny Me, I have often asked thy heart and soul of thee and could never yet get a grant of thee, I ask it once more and it is one of the last times that I shall ask it, and I came this Day into this Ordinance on purpose to bespeak thy soul that I may have it for My *self* and save it for *thee*. Why thus is Christ urging, intreating, pleading with thee, and even *forcing* Himself upon thee by His Importunity. How canst thou send Him away grieved for want of His Errand! Especially consider that if thou do not voluntarily and freely (Oh pray hard that in this *day of power* He will make thy soul a *willing* soul.) give thy soul to Christ *presently*, the Devil will have it quickly, whether thou wilt or no.

Thou hast then before thee this one great Duty of *Believing*, and He sayes to thee this day, Only *Believe*, and that is my great *Counsel* in His Name.

If

If thou ask

What is Beleeving on Christ?

I Answer, It is for a poor, Sinning, damned soul that is past standing in himself, humbly to fall down before Him, and prostrate it self at His feet that He may save it.

It is to commit thy soul into the hands of Christ, beleeving that He is able to keep what thou hast committed to Him until that Day.

I am informed that thou didst this morning hear a precious Discourse in another Congregation, from that most suitable and seasonable Text (Isai. 45. 22.) *Look unto Me and be ye saved all ye ends of the earth.* Why, *that* is *Beleeving*, viz. *Looking* to Jesus for *Salvation*. Looking *to* and taking Him *as* thy Lord and Saviour. One such humble hearty Look will save thee; which if thou canst but doe before thou goest out of this world, then those that have been affectionatly and sincerely *looking* up to God for thee, shall find thee to their great Joy and Comfort at the right hand of Christ in the *day of His appearing* among those *sheep that heard His voice and followed Him*, tho' thou didst never hear Him till one of the *last* of His voices, nor follow Him at all unless it were with some of thy latest steps. And it will be magnifyed mercy, amazing mercy if

if it be so. The Lord grant it may be so.

Only remember also that it is no *easy* matter to *believe*, no *easy* matter to *repent*, and if thou knowest ought of the nature of each, thou hast experienced it so to be. Faith and Repentance are the gift of *Christ*, ask them of Him, and be well assured that He is more ready to *give* than thou art to *ask*.

And if the Lord help thee now to believe, *i. e.* to *receive* and take up with Christ as thy Lord and Saviour, thou shalt give Glory to God by beleeving, and the Lord will account Himself, by the Righteousness of Christ which by Faith thou laidst hold on, *abundantly satisfied* for all the Dishonour thou hast done to Him all thy daies.

Now if any thing will break an hard Heart, sure it is the affectionate Warning, yea melting Offers of the Grace of Christ in the Gospel unto a Person so vile that might be ready enough to fear he had sinned himself into an estate beneath, and out of the reach of Mercy.

And Oh be speedy about this work, almost *all* thy dayes are rowled away in *God's Anger*, thou mayst count the few hours that are left thee, don't lose an *hour*, a *minute*, spend every one of them seriously in Reading, Meditation, Prayer, good Discourse, asking Questions *of* & hearing Counsel *from* any that are concerned for thy soul.

Let it appear to all that look on thee, that after so much *mispence & loss* of *precious Time*, the *Scarcity* of it has raised the Price with thee.
Unto *thee* may it be most truly said
NOW or NEVER.

AND because he desires it, bear with mee while I offer a Word of *Warning & Counsel* to *others*. And it is commendable to see such a person desirous to have his Companions in sin warned.

Are there any that hear me (and I wish there were not *many*) who are guilty of Lying, Cursing, Swearing, Drunkenness, let me say to you

You may not expect to have any *come from the dead* to warn you, but here is one that is just *going to* the Dead who bequeaths you this Warning, lest *you* also be in like manner hung up as Monuments of God's Wrath. God is picking him out and *setting* him *forth to be an Example* unto you, *Jude* 7. He might as righteously have left some of *you* to have been examples unto *him* and others but unto the holy soveraign Counsel of God it has seemed meet to take *him* and leave *you*, and in *taking him* has *left you* that solemn warning which if you take it not, shall be a Testimony against you at

that

that Day. And because he in his writeing desired me that I would speak something to *young* men, I would also desire *them* especially to mind what is said, tho' as it concerns all, let *every one* take his portion.

See whither lesser sins will lead you, even unto *greater* till at last you come to *great Transgression.* Your frequent swallowing of *Gnats* will make you not to stick at *Camels. Custom* of sin will take away *Conscience* of sin; & when Conscience of sin is gone, what sin is there that you are not ready for?

I shall speak a few words to each of those sins which he *Wills* them a warning against.

Cursing and *Swearing* begin to grow common in this Land. It was not so in our *first* Dayes. I lived near twenty years in this Country before I heard an Oath or a Curse. But *now* as you pass along in the Streets, you may hear *children* curse and swear, and *take the* great and dreadful *Name of God in vain.* They have learnt it from elder persons. Wo to those that taught them if they repent not. The *Lord will not hold* you *guiltless.* You shall answer not only for your *own* Oathes and Curses and Blasphemings of God's name, but for the Sins of those *Children* whom you have taught, yea *made* to sin. It has alwaies been

the

the great design of Satan to debauch the Professors of Religion; hence he suggested to *Balaam* the Counsel which he gave to *Balak*, to draw *Israel* unto sin, to debauch the Youth, and then he need not hire any to curse them, because their Holy GOD would be wroth with them: and its dreadful to think what Success the Instruments of the Devil have had of late years in this Land. Those that vainly swear, let them read what *Jesus Christ* the *Judge of all* saith (and Hee is a Judge that stands at the door and heares, and is ready to *judge both the quick and the dead.* Jam. 5. 9. with *Pet.* 5. 5.) I say, hear *Him* speaking thus (*Mat.* 5. 34.) *I say unto you*, and there is a great deal of weight to be laid upon that Introduction, *I say unto you Swear not at all.* The same is also repeated by the Apostle *James* Chapt. 5. 12. where note the form of vehemency and earnestness (as one calls it) in which he propounds it, Above all things, Swear not, it being a great sin, much in use and when so, it is hardest left; therefore above all things do not swear, and its enforced from the danger of falling into Condemnation. I remember what pious *Herbert* saith in his advice to *young* men, that the Swearer has neither any fair *pretence* for *doing* it, nor *excuse* when *done*, either

v. *Manton. in loc.*

either from pleasure or profit &c. and adds, that if an *Epicure*, he could forbear Swearing.

As to *Cursing* I shall commend that solemn Text to all that are guilty of it (*Psal.* 109. 17, 18, 19.) *As he loved Cursing, so let it come unto him. &c. let it come into his bowels like water and oyl into his bones.* --- The causeless Curse, shall not come (*Prov.* 26. 2.) unless it be upon the head of Him that vented it. The Apostle *James* inveighs against it among the Evils of an unruly Tongue, intimating how absurd it is that *out of the same mouth* should *proceed blessing & cursing*, that we should *bless* God, and *curse* men that are made in the same Image, with the same Tongue *Cap.* 3. 9. 10. If ever you desire to be *blest*, hate and shun *Cursing*. God will curse them that curse.

The next is *Lying*, a sin that we learn from the Womb *Psal.* 58. 3. and can hardly leave it when *old*. Hence *David* saw need to pray to be kept from the way of *Lying*. *Psal.* 119. 27. A Sin eminently contrary and so displeasing unto God, as He calls Himself a *God of Truth*. And yet I may *truly* say, A sin much predominant among us.

We have had *Truth*'s monthly Market kept of late in *this Place*, and Truth hath solemnly been

been *expos'd to Sale* in that faithful and *true* witness that hath been born to the *worth* of *Truth*, from that Text *Prov.* 23. 23. And it has been offered a very good peniworth. What Buyers there have been God knows, and the Day will discover. But when the *Truth is fallen in the streets*, and men don't according to the Rule *Eph.* 4, 25. *every man speak truth with his neighbour*, I fear they have missed their Market. If *Truth* be received into the heart *in the love of it*, the *tongue* that *speaketh out of the abundance of the heart* Mat. 12. 34. would be taught to *utter* Truth. Remember that great Command, *love the Truth & peace* Zech. 8. 19. and if you mean to have the *latter*, you must love and use the *former*. Truth and Peace come and goe together. Want of Truth in ordinary Converse, utterly spoils all Conversation here; and he that loves and *frames* a *Lye*, makes a Way to himself down to the Lake which is *framed* and prepared for the entertainment of such Lyars. *Rev.* 21. 8. and is the place allotted to them all. *Herbert* well adviseth men to dare to speak the *truth*, and adds, that nothing needs a *Lye* but a *fault*, and that needs it least because it is doubled thereby.

See his Church Porch

And

And Oh you *Drunkards!* let Trembling take hold of you, especially you Drunkards of *Ephraim* Isai. 28. 1. I mean *Church-Member* Drunkards, I wish there wee none such that hear me this day, who eithe *are* Church Members now, or *were* till dismembred for *that* sin, See (I say) unto what end one of your Companions in that sin is brought. God sometimes hangs up Drunkards in chains, as spectacles to the World, and that by snatching them away by some untimely End: Sometimes they fall into the water and are drowned, sometimes into the fire and are burned, and sometimes by other observable Providences He sets a *mark* on those *Sinners*, & beareth His Testimony against the *Sin*. And it was that Sin chiefly that exposed *this* poor creature to the Sin of Murder for which he is now to suffer. --- Receive *Instruction* lest vengeance also overtake you when you are least aware of it.

Sabbath-breaking is likewise a growing evil. and therefore to be Testifyed against: It was that Sin which brought *Israel* of old unto Desolation. Hear this person telling you that he feels this sin now lying as an insupportable load upon him. And believe it. all that are guilty of *that* Sin, shall find it *sooner* or *later* alike burdensome to *them*. As men spend,

their

for *Sabbaths* so they *are*. The right Sanctifyer of the Sabbath is a blessed man, *Isai.* 58. 13, 14. It hath been observed of Old that Religion lives & dyes with the *Sabbath*. Hear this dying man bewailing his *Sabbath-breaking*, all if you would not bewail also when *dying* and suffer for it *for ever* after you are dead, repent of and reform that Sin. Its worth observing that this Duty of *Sanctifying the Sabbath* in the Fourth *Commandment*, is commended to the *Care* & *Charge* of *Superiours* & *Heads* of *Families* especially. See that you set a good *Example*, and require all that are under your Shadow to imitate you.

Whether there be any *other* present that are guilty of the sin of *Murder* God knowes. Some Acts of Murder have been done among us sundry years since, the *Actors* whereof lye yet concealed, but let them know (if here be any such) that the Lord will have a Time to *bring to light all the hidden works of darkness*. The *same* Hand that hath delivered up *this* Murderer to Justice will also find out *you* at some Time or other. You may wonder that a *just* & *Holy* GOD has suffered you to live all this while. Happy you if this Example may *awaken* you, and God's Forbearance may *lead you to Repentance*. Otherwise be assured that you

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To conclude in a few wor
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